

PHILOSOPHY OR RELIGION?

Mrs. Thirde Again Lectures in Foster Hall.

THEOSOPHY AND CHRISTIANITY.

Several Parallels Drawn Between the Religion of Christ and the Religion of Theosophists—Theosophy and Christianity are Closely Related.

There was quite a large gathering in the hall of the Theosophical Society last evening. Mrs. M. M. Thirde, the Theosophical lecturer, gave her first public lecture, and many people, a number attracted by curiosity, were present.

Mrs. Thirde is one of the few public speakers who carries her audience with her. There is no deviation in the attention given her; everyone present seems to hang on her words and wait with anxiety for the next sentence. She states her views clearly, carefully, and with a convincing force. Her lecture last evening was, substantially, as follows:

"I presume that you are aware that my subject is Theosophy and Christianity. We are often asked what is Theosophy? Is it a religion, is it Christianity, or is it a science? It is



MRS. M. M. THIRDE.

(The Theosophist who is creating such a stir in local circles. Reproduced from a recent illustration.)

often claimed that we are vague. But we are not more vague than is any philosophy. There are some simple points that I wish to explain. Theosophy is not a new religion. It is as old as the world itself, for it is truth. It is religion in its truest sense. Theosophy is a philosophy—it is philosophy; for as a religion it relates to the soul of man, it explains the causes of things. So we say Theosophy is truth, divine wisdom; it is religion, philosophy and science combined; it is truth, and the knowledge of spiritual things. It is sometimes said that Theosophy is Buddhism. It is not. Theosophy includes Buddhism, and a great deal more besides. If you ask is Theosophy Christianity? I say, no. But it includes it. Every religion is, in part, true. Every religion, so far as it tells the truth about man's soul, his origin and his destiny, is Theosophy. In every religion we find Theosophy. The essential truths, brought up by founders of religion, you will find the same. Under all the various forms they are the same. They all speak of the spiritual origin of man—of the universe. All religions tell these same truths. The various interpretations we put on these things, make the creeds. In the Theosophical society the members can belong to any church. Colonel Olcott, the head of our order, is a Buddhist, and therefore people say that Theosophy is Buddhism. Mrs. Besant has declared herself a Hindu. She has a right to assume that belief. She has a right to join them, but she does not force any one else to do so. Our members can belong to any religion. In our society are Christians, Brahmins, Buddhists, Parsees, Agnostics and others. It is simply a matter of choice. All stand on an even footing and do not question each other's faith, and thus we are enabled to form a world-wide society that shall further human progress.

"One of the objections to Theosophy is that it is impracticable—that it has no connection with this worldly world. This is erroneous. It is true that the masses will not accept it. But intelligent people will. We accept the opinions of wise and virtuous people. It is never the mass of the people who think out the great things of life; it is the few, the thinkers. As wise men believe and practice, so the simple will also believe. What the wisest accept as the philosophy of life, that will the mass of the people accept. Today, the mass of mankind, have thrown themselves into materialism. Science has contributed largely to this end. The result has been that the great mass of mankind has accepted an authority they did not recognize, and the world is not so good nor so progressive as it should be. This we say is because the great majority of ideals has been lost. The masses drift through life and see no permanent goal. We should address ourselves to Western countries, as they are particularly materialistic, and try to draw men backward to spiritual things and forward to nobler things. Theosophy does not claim to make all men sages at once—that is the work of years. But we claim that the only way to improve outer things is to begin with the inner, and in time, the thought becomes the reality. It is not possible to change the world, unless we first change the thoughts of men. When you have purified the thoughts of men, you

have set in motion the things that will bring purity. Theosophy is eminently practical. It tells us the only method of improving the world. People say, 'I cannot change my methods of life if others do not.' I have practical duties. It is not necessary to change these practical duties in changing one's thoughts. We must attend to the duties we find nearest us. It is better to do your own duty poorly than to do another's duty well.

"You will gather from what I have said that Theosophy is not antagonistic to Christianity. I mean the Christianity given out by Christ, not the creeds recently evolved. But the teachings of Jesus himself are indeed Theosophy. We are often accused of being atheists. These charges are made because our philosophy is not understood. Theosophy does not teach the idea of a personal god. To us the supreme deity is a supreme principle, not a person. It is the sum total of the aspects of the universe. The personality implies a limited thing. The deity is unlimited. It is not true that we are atheistical. It is only that we lift our conception beyond a limited personality. All through the Bible there are statements of the deity which lift our thoughts far beyond the personality of it. When we speak of the essence of Theosophy we speak of the religion which they understand. What does it matter, if we speak to the Christian of Christ, to the Hindu of Brahma, to the Muslim of Allah? The word is not the important thing, it is the idea. And only, in speaking to Christians, we ask them to study their books more closely, and see if we cannot claim a relationship.

"We are often asked, 'Do you believe in Christ?' I answer, Yes, if you mean what was always meant by the word—that which was the first manifestation of the supreme power. Theosophy holds that there is no such thing as a soul created. It holds that all souls are a part of the unborn essence, and have never been created. All intelligences are the result of evolution, helped forward by self-directed efforts. Those above have earned their exaltation. Such great spirits are truly sons of God. If you say that God is an only god, the Theosophists say, No, he is one of many gods. Christ was a teacher, wise in spiritual things. He taught, not something new, but reaffirmed ancient things. And if today we were not fixed on material things, we could become perfect. Man has been led to the state in which he doubts and requires to have his intelligence convinced of these truths. It is said in the New Testament that Jesus said to his disciples, 'It is given to you to know the mysteries of the Kingdom of Heaven—but to those without these things are spoken in parables.' This is because the many were and are too busy to understand all, but to those who could go beyond wider teaching was given.

"Theosophy comes forward to explain what cannot be otherwise explained—what the church cannot explain. The church has lost the key of the soul. We do not want to antagonize Christianity, but to come to it as a friend and an ally. We claim that the doctrine affirmed in the Bible, that a man shall reap as he sows, is true; that the world can only reach happiness and true progress by substituting for self-interest the interest of the whole. If, instead of fighting against each other, we would combine for the general good, we would all be better. Here Theosophy comes in with its philosophy, by telling us that only so are changes for the better to be brought about. Everyone can comprehend this much. Only by improving the individual can you improve all.

"There is another teaching in Theosophy in which it differs from Christianity, but which I will prove to you has been taught in the Bible. This is reincarnation. In the East it is taken for granted. In speaking of St. John, Jesus said, 'this is Elias which was to come.' Elias had been dead for years, and what did Jesus mean but that he had come back to earth? This is but one of many similar texts in the Bible. Jesus did not make this as a new statement. It was an old idea then. The theory of reincarnation is one of the principles of Theosophy. This doctrine supplements the doctrine of the Christian church, and justifies several ideas which might be otherwise unjustifiable. If we are disappointed in this life, in the newer one, which may commence tomorrow, we shall be satisfied. It was said by Phillips Brooks, that in twenty-five years all the leading churches would be preaching reincarnation. I believe with him, for that doctrine clears up all the mysteries of life, of our origin and of our destiny. Without reincarnation evolution is a mockery. With it evolution is a charm, and we can understand life as we find it. It is said, if we are born again, it is the result of the past. We enter human life because our thoughts are connected with it. So evolution becomes a reality. We evolve, the universe evolves. So long as we wish it, nature will welcome us back, and we will never leave the world permanently until we desire to go to some higher existence. So Theosophy gives us every encouragement to overcome all that we find wicked and ugly, and to accept all that is right and beautiful. In this way, life has a meaning for all, and our purposes become the cause of our destiny. If we are dissatisfied, we make new causes. As we suffer for our own mistakes, we reap our own rewards. So long as we desire to return here, so long as we desire a better life, there is always a better life before us. Whatever we are, we can be genuine. If a man lives according to his better life, we need never ignore the needs of the soul."

My boy was taken with a disease resembling bloody flux. The first thing I thought of was Chamberlain's Colic, Cholera and Diarrhoea Remedy. Two doses of it settled the matter and cured him sound and well. I heartily recommend this remedy to all persons suffering from a like complaint. I will answer any inquiries regarding it when stamp is enclosed. I refer to any county official as to my reliability. Wm. Roach, J. P., Primroy, Campbell Co., Tenn. For sale by all Dealers, Bessons, Smith & Co., Agents for H. I.

NEW BULLET PROOF SHIELD.

Was Not Pierced by a Fifty-Calibre Rifle Ball.

From the number of inventions exploited recently, it would seem that bullet-proof clothing will soon become so common that no well-regulated family will be without it. The class of maiden ladies who are accustomed to carry life preservers and fire escapes in their trunks when they travel will probably add this new means of protection, and signs announcing fire sales of the new clothing may be expected to appear on the Bowery before winter.

The latest aspirant for bullet-proof honors is Hermann Zeitung, who was formerly a Vienna tailor. He stands four feet one inch in his stocking feet, and is thirty-two years old. He attained some notoriety four years ago by travelling about in a pyramidal wooden box, which he had shipped as freight. When he arrived in Paris from Vienna he was arrested for beating the railroad and fined 100 francs, which was paid by Le Petit Journal. Zeitung had made a wager with some Vienna students to go around the world in his box. From Paris he was shipped to Amsterdam, Antwerp, Christiana, Stockholm, Berlin, Hamburg, London, Glasgow, Halifax, Boston, New York and Chicago. When he reached the western part of the United States, however, he met with insuperable obstacles. He was generally taken for a train robber, and finally he gave up the experiment and lost his bet.

Zeitung says he invented his bullet-proof cloth two years before Herr Dowe invented his, and he produces a programme to show that he exhibited his coat in Copenhagen on April 8, 1892. Dowe's first exhibition took place on April 8, 1894. Zeitung says that some of Dowe's men worked for his own employer in Copenhagen, and partly learned the secret of his invention, thus furnishing the basis for Dowe's cloth. He claims superiority for his own, however, on the ground that it is elastic and flexible and not as thick as other bullet-proof cloth. He has applied for a patent, but will let nobody examine or handle it. He says that pitch, tar, and sand enter into its composition. Dowe and Leonard are trying to interest their Government in their inventions, but Zeitung's will be devoted to public exhibition at so much a spectator.

Yesterday's exhibition took place at 3 p. m. in the basement of the Seventh Regiment Armory, says the New York Sun. The shield was in the shape of a large-sized liver pad and was about an inch thick. It was made to resemble the front view of a uniform and had two rows of brass buttons. "I can't let you handle this," said Zeitung, "but for \$200 I will take a knife and cut it open." He assured the spectators that its weight was from six to eight pounds. When it had been strapped over his chest a white disk was pinned on it for the marksman to aim at. Eight shots were fired by Zeitung's marksman, Harry Romana, with a 32-calibre Winchester at a range of eighteen feet, and Zeitung didn't move a muscle when he was struck.

Captain William H. Palmer, inspector of rifle practice of the Seventh Regiment, suggested a trial with one of the regulation 50-calibre rifles. Romana refused to take chances with a gun he was not acquainted with, but Zeitung said that Captain Palmer could fire himself if he wished. The Captain insisted on having the shield hung up on a target stand and Captain Palmer blazed away. The target stand was knocked over, but the bullet did not go through the shield.

Captain Palmer said that the cartridge had 70 grains of powder behind it, and would have pierced twelve inches of pine at that distance. Zeitung's agent was so elated that he offered to cut rates and chop the thing open for \$150. No one took him up.

When the test was over Zeitung put the shield down and leaned on it to keep anybody from getting at it. The most he would do was to allow the reporters to stand at arm's length and probe their fingers into the bullet holes. Zeitung said that he felt nothing at all when the bullets struck him. Sometimes he would hold a board or other obstacle for the missile to pass through before striking the shield. Then the sensation was like an electric shock.

Rev. Dr. Garvin, the evangelist, baptized a number of persons in the Kewalo spring, near the foot of Piikoi street, about four o'clock Sunday afternoon. Among them was a seaman from the ship Champion, six Japanese men and one Japanese woman—eight in all. There were some twenty or thirty persons present to witness the ceremony.

MRS. LEASE'S FAMILY

HUSBAND AND CHILDREN OF THE KANSAS JOAN OF ARC.

Mr. Charles Lease Has No Personal Ambition, but is Very Proud of His Wife—They Have Four Bright Children, Two Boys and Two Girls.

We know all about Mrs. Lease, or at least as much as we need to know concerning the personality of the plucky woman who is devoting her life and talents to what she believes to be the general welfare. Of her husband and children, however, very little has been printed, and much curiosity concerning them has been expressed by admirers of the Kansas Joan of Arc.

C. E. Chapin, a St. Louis Post-Dispatch reporter, recently visited the Lease homestead at Wichita, and if his report is reliable, as it seems to be, it clears up a good deal of the mystery that has surrounded the home life of Mrs. Lease. He found that Charles L. Lease (Mr. Joan of Arc, the flippant correspondent calls him) had been discharged from the drug store where he was formerly employed about six months ago on account of the hard times. Then he went to the Lease home at 335 North Wabash avenue, a large frame house surrounded by cottonwood trees and flanked with flower and vegetable beds. Here is Mr. Chapin's own story of his reception:

"When I rapped at the door, an old man, with long white mustache, almost as bald as an infant, and with



MR. CHARLES L. LEASE.

only a thin fringe of white hair to protect the back of his neck, responded. He was carelessly and shabbily dressed, and there was a week's growth of beard on his face. I told him I wanted to see Mr. Lease.

"That's me," "I introduced myself and was given a cordial welcome and invited to step in. He gave me the best chair in the house and then sat down and freely answered every question I asked. He got photographs of all except himself, explaining that he had not had a picture taken in many years.

"While we were talking I sketched his face as well as I could, and I think it looks very much like him. He was brought up on a farm near Freeport, Ill., and left home to become an apothecary, finally moving to Kansas, where he married Joan of Arc. He failed in business, and with the failure ambition fled. He impressed me as a man who had been crushed by adversity, and who had not the slightest desire to ever make another effort to get on his feet. He is very proud of his wife and children.

"The children were brought in, the father fairly aglow with pride as he introduced them. Charles, the eldest, a boy of 19, is attending the state university at Lawrence, so I did not see him, but was told by the others, who think he is the smartest boy on earth, that he is studying law and has published several volumes of verses.

"Louise comes next, aged 13. She is a second edition of her mother and a wonderful child. She is as ladylike in her deportment as a cultured woman of 30, and she can converse as intelligently and use as good language as many girls who are twice her age. She is the youngest pupil in the high school, and this is her second year.

"Annie, her sister, or 'Jim,' as the family call her, is unlike Louise. She would rather ride a bicycle or climb a tree than study, and it is her ambition to be a famous musician and painter. Ben-Hur is a bright, roguish boy, as mischievous as any boy can be, yet grave and sedate in addressing strangers. He wants to be an author.

"All of the children are devoted to their mother and speak of her as the noblest and grandest woman in the world. If any one has an idea that either the children or the husband feels that Mrs. Lease neglects them, he should spend a morning at their home, as I did, and he will speedily become convinced that he is mistaken. They would like

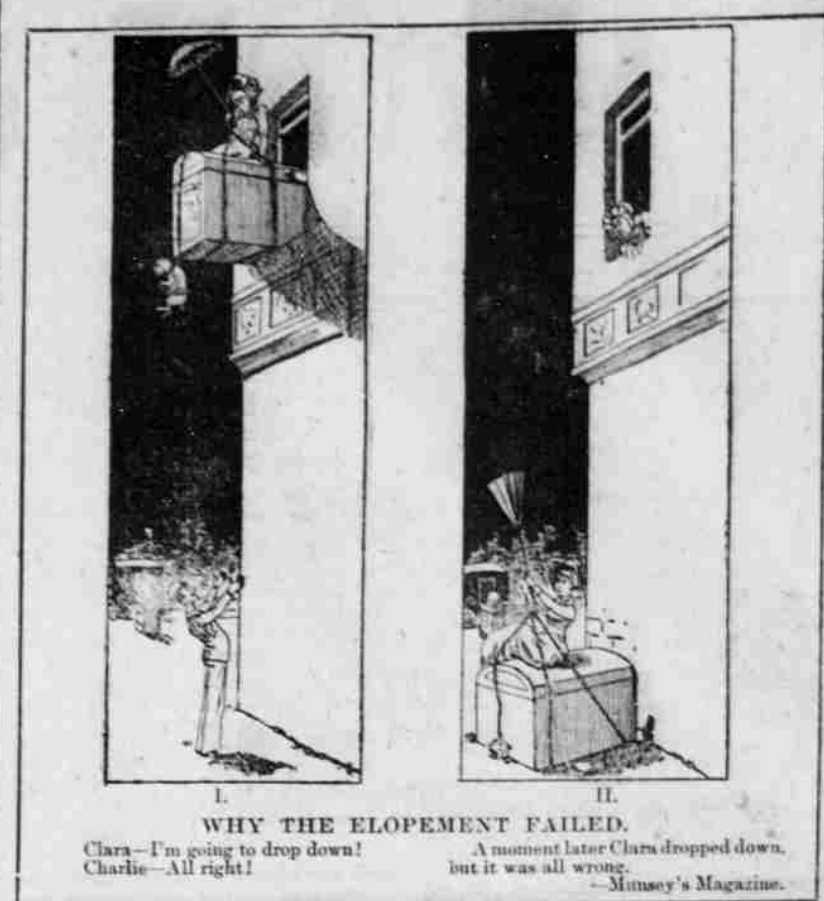


THE LEASE CHILDREN.

to see more of her, but they think that she has far greater duties to occupy her time than attending to their small wants."

Before visiting Wichita the correspondent had a talk with Mrs. Lease at Olathe, in which she said that Charles (her husband) wrote to her every day, and was in all respects a model husband, adding naively, "He lets me do anything I wish to do, and he wouldn't quarrel with me for the world."

Paris has 90,000 trees in its streets



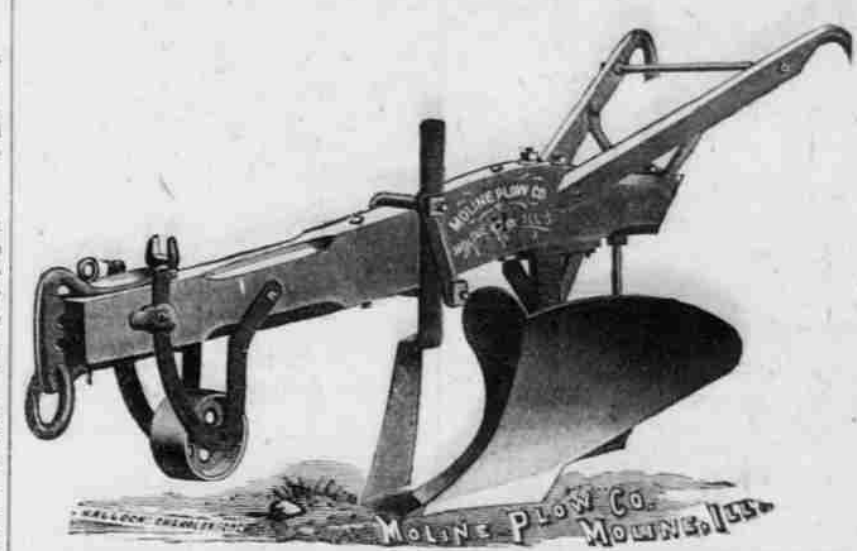
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